

committed, believing that every human being is entitled to be tried by a jury of his peers." (Willard 8)

In Willard's address she specifically mentioned Ida Wells and her efforts in the anti-lynching movement. Willard claimed that Wells's ardor for her race was keeping her from recognizing friends from foes. She also talked of Wells's observations concerning the consensual relationships between white women and African-American men. On this point, Wells and Willard's opinions contrasted greatly. It was Wells's belief that many of the "rapes" for which countless African-American men were lynched were actually consensual relationships. Nevertheless, she believed that it was for the white man's pride of race, not for justice or even for the white women's reputation, that sent many African-American males to their death: "You see, the white man has never allowed his women to hold the sentiment 'black but comely' on which he has so freely acted himself." (Westminster Gazette) It was Willard's opinion that with these statements Wells "had put an imputation upon half the white race in this country that [was] unjust, and saving the rarest exceptional instances, wholly without foundation" and with these statements Wells was thwarting her cause. (Willard 6)

By the end of the summer of 1894, Wells was thoroughly displeased with the actions of Willard and the Women's Christian Temperance Union, and she had no qualms about expressing her anger. In one of her numerous writings, Wells stated, "the charge has been made that I have attacked Miss Willard and misrepresented the W.C.T.U. If to state the facts is misrepresentation, then I plead guilty to the charge." (Wells 5) In A Red Record, Wells spoke of the resolution made in Willard's Women's Christian Temperance Union presidential address: "Miss Willard gave assurance that such a resolution [of protest against brutality towards colored people] would be adopted, and that assurance was relied on." (Wells 5) But, in the end, these assurances amounted to nothing because during the Women's Christian Temperance Union national meeting in the summer of 1894, no anti-lynching resolutions were passed. (Smith)

With the statements made by Willard, so pointedly, on the behalf of the Women's Christian Temperance Union, why was it that when it came time to act, those promises were not honored? This outcome was the result of the presence of many southern delegates at the meeting and Frances Willard's effort to pacify them. (Smith) By attempting to keep the peace with one party that "great Christian body . . . wholly ignored the seven millions of colored people of this country whose plea was for a word of sympathy and support for the movement in their behalf," (Westminster Gazette) and Ida Wells "greatly regretted" the outcome of this meeting. (Smith) The very next year, in the Baltimore Herald, Willard wrote that they had done the best they could under the circumstances (Smith) but to many Americans it was Wells who gained their sympathy and Willard who was criticized. Willard must have realized this because in 1897, it was written in a Cleveland newspaper that Willard's conduct toward Wells at the national meeting seemed "still to worry her, as it ought to." (Cleveland Gazette)

Lynching went into a decline by the twentieth century. (Abrams) In 1935, only twenty lynchings were reported and by the 1960s, with the enforcement of civil rights laws and changes in racial attitudes, the performance of lynchings died away. (Abrams) Between 1882 and 1968 there were 4,730 lynchings in the United States. (Lynching) Of these, 3,440 were African-American men and women.

(Lynching) However, with Willard's influence, and with her, the support of every member of the Women's Christian Temperance Union, racial attitudes might have been altered years before. Prejudices and hate could have been softened, lives could have been saved. If only time wasted arguing could have been spent broadening the horizons of the American people, helping them to see the cruelties they placed on people whose only difference was their race. Perhaps Willard's voice along with Wells' reaching out to the American people would not have accomplished much. But it would have accomplished something. It would have given the anti-lynching movement the boost it needed, the boost it was asking for. True, at a time when "Jim Crow" laws were made specifically to keep the African-American people in a place of inferiority, crossing the lines of segregation and discrimination would have been extremely difficult. But, someone at some point did eventually cross those lines, otherwise we wouldn't be where we are today. Had Ida Wells and Frances Willard joined together, important civil rights movements could have been put into effect much sooner. There is no way to judge the years that were squandered or the lives that could have been saved.

The wills and views of Frances E. Willard and those of Ida B. Wells-Barnett, continued to clash throughout the years, right up until Willard's death in 1898. (Historical Association) Neither woman ever conceded. Wells continued in her campaign for the rights of the African-American people until her death in 1931. (McBride) The women each accused the other of misrepresenting her. But maybe it wasn't misrepresentation. Perhaps it was merely a lack of understanding, or even the desire to understand. When asked why no one in the North protested the racial prejudices in the South and their deadly outcome, Wells' answer was "they are sick and hopeless, and shut their eyes." (Westminster Gazette) Standing where we are today, we can easily judge these two women and say what they should have done. But what we fail to realize is that America then and America now are two very different places. African-Americans were not seen in the same light as they are today. In today's culture we are brought up viewing one another as equals. This is because the leaders of our past shed some light on the flaws of our beliefs in order to change our future. But to do this, they had to be willing to put themselves on the line, to cross the cultural barriers that tried to hold them back. Wells and Willard were leaders, they were respected and had they really tried, they too, could have crossed those barriers. If not for the antagonism between these two very different women, had they not failed to stand together and face America, many eyes could have, and would have, been opened.

HONORING CURTIS M. LOFITS, JR., AND THE SALUDA CHARITABLE FOUNDATION

HON. JOE WILSON

OF SOUTH CAROLINA

IN THE HOUSE OF REPRESENTATIVES

Friday, July 28, 2006

Mr. WILSON of South Carolina. Mr. Speaker, I want to commend my longtime friend, Curtis M. Lofits, Jr., and the Saluda Charitable Foundation. The Saluda Charitable Foundation was founded in 2001 in Columbia, South Carolina, is a faith-based Christian humanitarian organization dedicated to serving people

in need. What began as a one-man effort created and funded by Columbia native Curtis M. Lofits, Jr., has now grown to include dozens of volunteers and associates who have touched thousands of lives across four continents.

Individuals, missionaries, churches, hospitals, and clinics ranging from the United States and Bolivia to Ukraine and India have benefited from the works of Saluda Charitable. The Foundation's efforts in Ukraine produced such great success that the programs there have grown into a stand-alone Ukrainian organization, the Saluda-Temopil Charitable Foundation. Saluda-Temopil has been recognized as one of the finest charitable groups in Ukraine.

Saluda Charitable and Saluda-Temopil recently opened the doors of their largest undertaking, the New Hope Village, in Shelpachy, Ukraine. The New Hope Village is a modern humanitarian mercy center that features a home for the elderly with 24-hour nursing care, daily doctor visits, nutritionist consultations, and community activity programs. The facility has received praise and cooperation from the Ukrainian and United States Governments.

The New Hope Village also features a community center that supports three local villages and a humanitarian aid focal point that dispenses assistance from agencies and churches from the United States and Europe. The facility will soon become home to one of Ukraine's first "foster family" pilot programs. This project opens in August and seeks to alter the traditional system of large and unfriendly government orphanages in favor of more traditional family structures.

I would like to recognize the Saluda Charitable Foundation's contributions and efforts for people in need everywhere. The foundation is an excellent example that goodwill knows no borders. We would all do well to follow their lead.

PERSONAL EXPLANATION

HON. CHARLES A. GONZALEZ

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Friday, July 28, 2006

Mr. GONZALEZ. Mr. Speaker, on rollcall No. 407—"aye"; and 408—"aye."

Had I been present, I would have voted "yes".

PERSONAL EXPLANATION

HON. DANNY K. DAVIS

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Friday, July 28, 2006

Mr. DAVIS of Illinois. Mr. Speaker, I was unable to cast votes for all of the legislative measures on June 12. If I was present for rollcall votes for the following bills:

251 on motion to suspend the rules and agree, as amended and pass H. Res. 794—Recognizing the 17th anniversary of the massacre in Tiananmen Square, Beijing, in the Peoples Republic of China, and for other purposes

252 On Motion to Suspend the rules and agree, as amend and pass H. Res. 804—Condemning the unauthorized, inappropriate, and